

old Catholic substratum free to act once more. The Pope has been urging forward the most extravagant devotions to the Blessed Virgin, in the belief that *she* would "extinguish all heresies," and add a crowning triumph to the power of the Papacy. The result does not do any such high credit to the means. Since the definition of the new dogma in her honor, the Pope has been nearly stripped of his dominions; and there is a strong probability that the remainder—the city of Rome with the small district surrounding it,—will be annexed to Italy and the *temporal* power of the Pope come to an end. We have his own word—the word of "infallibility," be it remembered—that the temporal power is *necessary* for the maintenance of the Spiritual power of the Popedom. *That* we are ready to believe; and when the one falls, the other—unless infallibility is greatly mistaken, or changes its mind, and it can do *both* when it has a mind to—falls also. The replies to the Pope touching the new Dogma show that large portions of the Episcopate in communion with Rome are *not* disposed to go all lengths with Ultramontaniam. The Italian Parliament has voted the abolition of monasticism in Italy; and the number of Episcopal Sees in that country will be cut down from 235 to 69, thus rendering it impossible that *Italy* alone should have numerical majority on the assembling of any future Council. The Bible in the vernacular, and a constant series of reforming publications, on true primitive principles, are freely circulated everywhere; and a flourishing Society within the Church is laboring strenuously for a true Reformation. Austria, the chief secular reliance of the Pope, has been struck down in the late tremendous war, has lost her hold on Italy entirely, and forfeited her leadership in Germany. Hereafter, the more Catholic minded of the German theologians, like Hirscher and Dollinger, will find that no pressure can be brought upon them sufficient to keep them down. The famous *Concordat* with Rome is blown to the winds. France—the ostensible support of the Papacy, and the real support of Italy,—France, whom the Pope detests while compelled to fawn upon her Emperor,—France who is the *real* object of the Encyclical more than any other one nation,—France seems, with each successive change in her Episcopate, to be growing more moderate; while such divines as the late Laborde and Prompsault and the living Guettee loaven more and more her theology. The divorce grows wider daily between the Papacy and the onward-rushing spirit of the age; and each day therefore brings nearer the final and irreversible breach between the two. With Italy, Germany and France fallen away from Ultramontaniam, there is not another national Church in Communion with Rome powerful enough to resist the return to true Catholicism.

Meanwhile, for a number of years past, the Anglo-Continental Society has been at work, diffusing publications in Latin, German, French, and Spanish, in which are set forth the true principles of the Anglican Reformation: and much good has been done thereby, both in raising the Church of England in the opinion of Continental Christians, and in sowing seeds of future reform where it was most needed. Not long after this was in operation, another and very different Association was founded for Promoting the Unity of Christendom, and its seven or eight thousand members—of the Anglican, Roman, and Oriental Communions,—are *daily* offering up the same prayer for that Peace and Unity which is agreeable to the will of Christ. More than a thousand of these members are Romanists, and have continued their membership even after the Pope has ordered them to withdraw. A periodical is published in London, *The Union Review*, in which writers belonging to one or other of the three Communions constantly advocate the cause; and a similar periodical is published also at Paris. The now celebrated *Eirenicon* of Dr. Pusey